

# BRISTOL NEWS

PUBLISHED IN GOODSON'S.  
The Virginia portion of the Town.  
BY  
I. C. FOWLER.  
A limited every Tuesday at \$2.00 per an.  
It is furnished to clubs at \$1.00 per copy.

The Editor of the News is not responsible for opinions expressed by correspondents.

JOB WORK  
Executed with neatness and dispatch at New York prices.

TUESDAY, JUNE 9, 1874.

Tak entertainment of the 60 New York Editors by the city of Knoxville, was attended with the inspection of all the noted points in the vicinity. Of course they ran upon Fort Saunders, and there the following scene occurred. We will allow the CHRONICLE to tell it: From the University they went to Fort Saunders, the scene of one of the bloodiest conflicts of the war. Fortunately Col. Golding, who is one of the party, was present in the Fort at the time of the fight, and being called upon, gave a graphic description of that dark November morning when so many brave men met death on the gory field. The story was well told by Col. Golding, who was on the inside, when W. A. Henderson, who fought in the "last ditch," also gave an account and related in his inimitable way how it appeared on the other side. After telling his story, the two shook hands, on the spot, the bloodiest of the bloody class, and the widest enthusiasm among all present.

This and the recent opening of Arlington to the followers of the man whose wife was the owner of that bit of former paradise, looks more like true Civil Rights, than anything we have seen.

The Brunswick Advocate, is the title of a new weekly at Lawrenceville, Va., and is Edited by J. H. St. Andrew and R. E. Blakely. It is very neatly printed, and sparkles with the genius of its Editors.

St. Andrew is an English gentleman, and is doing much to attract foreigners to Virginia.

The Secretary of war has at length ceased all opposition to the decoration of Confederate graves at Arlington, and even invites it.

A writer in the Richmond Dispatch, makes however, the following revelation: The Confederate graves ("Rebel") is located on each side of the river, in the extreme southwest corner of the Arlington Cemetery, and is not far from the Federal dead by one half yard of difference, and on every evidence of war neglect and mutilation.

IN AND ABOUT BRISTOL.

DEAR NEWS:—A casual visitor to your island city, can not fail to be struck with the changes wrought in your midst in a few years.

Some months after the war closed, the writer, in company with a friend, from a distant part of the country, point his foot at your town. It is true there was then, manifest evidence of thrift and prosperity, but your town was not then stretching out its arms in all directions, as at present, and re-creating in its own habitations and present the appearance of an embryo city.

I am pleased to see your improvement. I noted specially the school of the time I speak, King College, Sullivan College, and the Baptist College, were all alike unknown to your people, and indeed, it is only in the brains of their projectors. They are an honor to your community, and should receive its support and patronage. Uphold the hands of those who have them in charge, and on all proper occasions, their effort to give the advantages of a liberal education, to the citizens of Bristol and its vicinity. On Sunday the 2nd of June, I had the great pleasure of hearing the Baccalaureate Sermon of President Sullivan, to the graduating class of his school. The discourse was a relation that has existed between pupil and teacher after several years of duration, and the stepping of a class of refined and intelligent youth, into the stage of duty, care, and responsibility in life, is an occasion well calculated to sadden the heart of teacher and pupil, and impress the former with the magnitude and importance of his work, and the great responsibility resting upon him for its proper discharge. We have no doubt that President Sullivan appreciated the relation to this class, and did them choose the better part of Mary. His subject was well chosen, for in these days when we hear of "rights" so much, it is well to be reminded, that her true domain—one in which she is a royal empress—is in the field of the affections, and that the truest and noblest of her accomplishments, is her love and her devotion to her Lord and Master, and her willingness to honor his name, are worthy of all imitation. May the advice of the speaker in his sermon to his class, have its desired effect.

While listening to the sermon, it occurred to me that I was happy to be reminded of the influence and power of the "heart." All who know President Sullivan, will accord him high intellectual endowments, but we doubt if they command greater respect—certainly not greater affection, than his genial qualities of soul.

More than a quarter of a century ago the writer saw him. He was then the kind hearted and cheerful "Dave Sullivan," and he is still we have no doubt the affectionate teacher, the devoted pastor and friend of the unfortunate, with a heart ready to melt at the tale of woe, and go forth in rushing effort to relieve.

He and his institution are an honor to Bristol. See that they are sustained. I was pleased to learn that you will soon have in operation, two Woolen mills, and a Cotton mill, and that men from the colder clime of the North, are seeking out places in your beautiful environs, to invest their capital. Extend to them a welcome hand. On the Tennessee side of your Town I regretted to see a very important street arrested by intervening lots. This should not be so. That street should be opened, and the proprietors of the lots should look forward to the future progress and growth of your Town, if permitted to remain as at

VOLUME IX.

BRISTOL, VIRGINIA & TENNESSEE TUESDAY JUNE 9, 1874.

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present, it will always be an "eyesore" to one of the most beautiful portions of the Tennessee side. Let it be remedied now, while the land is comparatively cheap, and before the adjoining lots have been improved with permanent buildings.

Now let me conclude this already too long a letter, by saying, that I think that Bristol owes much to the "News" for its prosperity. It has been a reader of it for years, and have always found it an ardent, untiring and enthusiastic supporter of everything that is calculated to build up and improve the place morally, intellectually, religiously, socially, materially and educationally. It is an institution of the place, and should rally to its support, every well wisher of your Town.

THE STONEWALL VALLEY.  
Shenandoah has fame's fair brown,  
Columbia's scenes have written it,  
But repine not, if the name that has borne  
Be forever erased from our tablet.  
As hallowed by the name then given,  
By its savage tribe of old,  
Think, oh, think of the soul that's risen  
From of its earthly fold.

As sacred as thy name has been  
In old Virginia tradition,  
Wise Providence decreed not sin  
In a more insouciant devotion  
When placed upon the annals past,  
Weep not for fallen glory;  
Nature provides her blessedness  
For valiant soul and story.

So Stonewall shall thy name be  
As thou "possest over the river,  
To rest under the shade of the tree"  
With thy own beautiful given.  
This monument we now erect  
As true Virginia hero  
As a lasting tribute of respect  
To the gallant Stonewall dead.

Come, sons and daughters, here we part  
From "this world of sorrow and pain,"  
We'll regenerate to one heart  
To kill the vandal slave.  
Who dare pollute aid they  
Not many years ago,  
The silent cities of dead,  
P. M. J. elect that fee.

We do not fear them in the light,  
We'll part to meet again.  
To place three watches of the night  
Along this very lane.  
At post number one, at Stuart stand,  
Ashby at number two,  
Sergeant, will be the third of the land?  
The gallant Morgan true.

Then throw in your gear, plumb and line  
The good work is o'er,  
The spirit Sergeant has the sign  
For the sentinel's o'er,  
Where the three watches of the night  
Are pledged in the spirit forever,  
To guard this sacred spot till light  
As the picture on duty for ever.

From the Knoxville Press & Herald.  
BROWNLOW  
AGAIN ON CIVIL RIGHTS.

Senator Brownlow Answers the Reverend Bartlett.

Messrs. Editors:—I wish, through your columns, to reply to an attack made upon me in a public address before a large audience of all parties at our neighboring town of Maryville. The address was made by the Rev. P. M. Bartlett, D. D., of Maryville College. For the information of my friends at distance, who have not the honor of knowing Mr. Bartlett, or the character of his school, I will say that he is a Presbyterian clergyman, and that his college is a mixed school, where the whites and blacks are educated together.

I have no personal feeling against Mr. Bartlett, and will say that I have always heard that his College was in a flourish, and that he was a zealous and capable instructor.

Mr. Bartlett's school is mixed, but it is a private school, and those patronized by it are not, as he says, "the people of the South," but the people of the South claim for themselves; that is, local self-government and freedom from Federal intervention in the affairs of the States. The white people who send their children to Maryville College, do it voluntarily, and because they have no objection to co-education of the races. Now I should be utterly opposed to any act of Congress which would prevent this. People of all colors should be left free to select their own associations. What I object to in Mr. Bartlett, is that he is unwilling to accord to others the same privileges which they accord to him, and his school is a private school, and not a public school, and not a school of the State.

Yes! Mr. Bartlett, you can rally the negroes and the whites together, and you can do so, but you cannot do so, if you do not accord to the whites the same rights and privileges which you accord to the negroes. The white people who send their children to Maryville College, do it voluntarily, and because they have no objection to co-education of the races. Now I should be utterly opposed to any act of Congress which would prevent this. People of all colors should be left free to select their own associations. What I object to in Mr. Bartlett, is that he is unwilling to accord to others the same privileges which they accord to him, and his school is a private school, and not a public school, and not a school of the State.

The New York Times sustains this view of the case, and as the leading organ of the National Republican party, it expresses the views of hundreds of thousands of Republican readers. I quote from the Times of but a few days ago. In its issue of May 27th, it says: "Nobody would think for a moment of making such a law as the one now proposed, for the benefit of the Irish or German immigrant, and it is not singular that the popular sense of justice, which is always in advance of that of legislators, should be strongly in favor of the negro. It is intended to break down social prejudices it will prove futile, for these are and ever have been beyond the reach of legal enactments. It is designed to give the negroes rights which are not accorded to other classes of citizens. It will be equally futile to attempt to do such a thing. It is sure to meet with general opposition. If it is accepted as a Republican measure, the party is sure to suffer from it. This fact was very clearly recognized during the lifetime of Senator Sumner, and we do not see that his death has made any difference in the case."

Mr. Bartlett, though a white man, seems to regard the black race as entitled to the same superior privileges to his own. I do not believe that the personal freedom of all the white people of the South, and all their rights of self-government, and all their rights of self-protection, and all their rights of self-defense, and all their rights of self-preservation, and all their rights of self-interest, and all their rights of self-honor, and all their rights of self-respect, and all their rights of self-dignity, and all their rights of self-glory, and all their rights of self-pride, and all their rights of self-ambition, and all their rights of self-avarice, and all their rights of self-lust, and all their rights of self-anger, and all their rights of self-envy, and all their rights of self-hatred, and all their rights of self-destruction, and all their rights of self-salvation, and all their rights of self-happiness, and all their rights of self-peace, and all their rights of self-joy, and all their rights of self-truth, and all their rights of self-justice, and all their rights of self-kindness, and all 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